

THE IMPORTANCE OF THE PARISH
IN MINISTERIAL
TRAINING

BY

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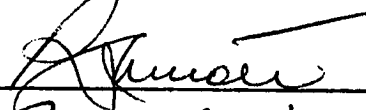
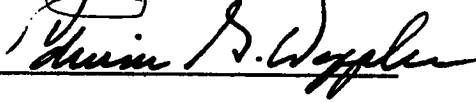
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DEDICATION

The following work is the child born of my experience with many people who broadened my understanding of ministry most notably my parents, Mary and Charlie Metzdorf; and many other very special people in my life: Mary and Chuck Covell, Mary Anne and Mike Stanton, Therese Feeley, Mary Jo Hutson, Margaret Mudd, and Ellen Curro.

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ABSTRACT

"THE IMPORTANCE OF THE PARISH IN MINISTERIAL TRAINING"

by William C. Metzdorf

From the Council of Trent until the beginning of the Second Vatican Council, ministerial training in the Roman Catholic Church was equated with the seminary education of men for priesthood. This equation was possible because of the operative structure with Christ as the head. Power, authority and ministry filtered down from the top in pyramid fashion. After the Second Vatican Council a new ecclesiology was fashioned, an ecclesiology deriving from the premise that "the people are the Church." Such an ecclesiological shift demanded that a new look be given to what ministry is and how individuals should be trained for it.

This dissertation surveys the development of ministry training prior to Vatican II and then advances a theology of ministry born from the ecclesiology of that Council. It then examines Inter/Met, a rather bold experiment in theological education, that served the needs of candidates for ministry in an inter-faith, inter-racial setting in Washington, D.C. from 1970-1977. The Inter/Met philosophy and organizational structure are described in detail, but no evaluation of the Inter/Met experiment is offered.

The final chapter of the dissertation applies the philosophy and some of the Inter/Met principles to a parish in Baltimore, Maryland where the training for ordained and non-ordained ministries has been highly successful. The ecclesiology of the Second Vatican Council is strongly evident in this parish and it is found that the Inter/Met experience has proven to be quite valuable to its ministerial training programs.

INTRODUCTION

The question of ministerial training or formation is a question at the heart of the Church. Ministers, whether or not they are ordained, make possible the presence of the Lord to his people in a very specific way. The worshipping community needs someone to preside, it also needs someone to proclaim the Word of God, and to inspire it with music and song; individuals within the community need someone to heal when they are sick, someone to teach when they need to learn, someone to comfort when they feel abandoned, someone to advise when they need counsel. Ministry is the making present of Jesus in specific moments.

There was a time in the Catholic Church when the priest was recognized as the person who could minister to all the people in their time of need. The Church was seen as a strict hierarchical structure where the presence of God filtered down through a logical pyramid of structure. Ecclesiology was very specific, very clearly defined. The Church's priests, her ministers, were trained to be "all things for all men." Operating from an ecclesiology of hierarchy, the Church's training for ministry was quite consistent -- the priest was another Christ and Jesus certainly was "all things to all men."

From the time of the beginning of the first seminaries shortly after the Council of Trent for the next 400 years, priests were trained using the Tridentine model and the Tridentine ecclesiology. Vatican II, however, ushered in a new understanding of what it meant to be Church. Our relationship to the Lord was seen as something horizontal as well as vertical. It became increasingly clear that priests could not humanly

carry out the tremendous demand of being "all things to all men" and a whole diversity of ministries began to emerge.

In the early years following Vatican II radical changes took place in seminaries as priests and bishops grappled with the ecclesiological implications of "the people are the Church." Many new courses were added to the curriculum, educational methodologies were changed and pilot programs launched in many areas. Now fifteen years after the opening of Vatican II, there are still many questions being asked about formation for ministry, but, more importantly, the question of ministry itself is being asked -- what is it? who is a minister? The following paper will define a minister as one who makes present the person of Jesus at a specific time in a specific place.

A minister and what (s)he is about is conditioned by time. (S)He is also conditioned by the ecclesiology in practice at that time in history. The formation process that a minister experiences must accurately reflect the ecclesiology of the time. What follows is an examination of the process of formation since the Council of Trent. This time frame was selected because until Vatican II, the ecclesiology of the Catholic Church was Tridentine and seminary training was based on that ecclesiology. Ministers in the Church today are operating on two very different understandings of what it means to be the Church: those trained prior to Vatican II see the Church as a very strict hierarchical structure, those trained in the wake of Vatican II see the Church as a pilgrim people on the road to a deeper understanding of what it means to be God's people.

The following chapters could be summarized thus:

Chapter I deals with the ecclesiological needs of the

Post-Reformation Church. It will describe Trent's mandate to establish seminaries that would be responsive to the needs of the people at that time. The work of Jean - Jacques Olier and the priests that shared with him the work of formation will be surveyed. This chapter will situate the historical context from which present day formation developed.

Chapter II will concern itself with the theology of ministry today. It will outline the ecclesiological nature of the Church and identify the ministerial needs of the Church as it currently exists. The diversity of ministries within the Church will be explained -- both the ordained and non-ordained ministries.

In Chapter III Inter/Met will be examined. Inter/Met was a rather bold experiment in the area of theological education. Ecumenical in nature Inter/Met was a seminary without walls, a seminary of congregations. Its approach to theological education was extremely compatible with the ecclesiology of Vatican II. Although Inter/Met is no longer in existence, it will provide a valuable model for those interested in ministerial training. Chapter III will indicate where that value lies.

Chapter IV will build on the previous three chapters to construct a model for ministerial formation that respects our history as a people and responds to our current ministerial needs. This model will build on the Inter/Met experience by locating itself in a specific congregation: St. Michael's Parish in Baltimore, Maryland. Inter/Met recognized the wisdom and opportunity available in local congregations for the training of ministers. St. Michael's is a parish that is rich in programs that could be of tremendous benefit to those who want to minister to others.

We are only beginning to realize the implications of the Vatican II statement of ecclesiology: The People are the Church. We may be capable of dealing with it intellectually, but deep within us -- especially those who were trained to minister prior to Vatican II -- is an ecclesiology that is hierarchical in nature. If we can acknowledge our history, then we will be able to recognize the theology of ministry that was operative. If we are to be a people of Vatican II, we will have to recognize a new and yet emerging theology of ministry and make provision to train people for that ministry in light of our present ecclesiological needs.

CHAPTER I

SHORT HISTORY OF SEMINARY EDUCATION FOR THE ROMAN CATHOLIC
CLERGY IN THE UNITED STATES

Catholic seminaries as we know them are the creation of the Council of Trent. Since this is so, it will be important that this chapter examine the decrees of Trent regarding the establishment of seminaries so as to situate accurately the process of priestly formation as it developed in the United States. The Council of Trent was responding to some very definite questions posed by the Reformers. Most of those questions focused on ecclesiology. The Tridentine decrees were promulgated out of an ecclesiological stance that was deemed not only appropriate but essential for the Church at that time. As seminaries began in Europe and later in the United States the Tridentine ecclesiology permeated the seminary experience.

The specific ecclesiological viewpoint expressed by Trent was influenced strongly by what the Church felt compelled to say about herself in light of the opposing views of the Protestant reformers: namely, that she is a hierarchically structured society in the strictest sense of that term. Power comes to her rulers not via delegation of the ruled but from Christ.

It was in this ecclesiological atmosphere that the Tridentine seminary was born. Its purpose was to train men to be the sorts of priests who would devotedly and loyally build that kind of Catholic community which was demanded by the needs of a disturbed and undisciplined age. Seriousness of purpose, a great spirit of sacrifice, and above all

ultradocility and uncritical obedience were demanded of candidates for the priesthood, who, the Council had decreed, were to be set apart from the world "from their tender years."

As we live in the wake of Vatican II, however, a whole new ecclesiological atmosphere has come upon us. In a conciliar constitution, the highest ecclesiastical authority has solemnly voiced its "rediscovery" of the nature of the Church. The predominant view of the Church as a divine mystery of love and a holy people of God has superseded the post-Tridentine concept of the Church as primarily and divinely established hierarchical society. Without in the least way denying or diminishing the principle of hierarchical authority, the ecclesiology of the Second Vatican Council has placed emphases where they correctly belong. It thus invited all Christians to rethink, and if necessary to correct their own notions about the nature of the Christian community. Vatican II likewise made it imperative that every structure and group within the Church be renewed and re-formed in light of the ecclesiology of the Council. The deep respect for the person of the individual Christian within the Community together with the necessity for mature responsibility on the part of free sons and daughters of God -- realities that are at the heart of contemporary ecclesiology -- must find expression in every area of the Church's life.

And so as we now begin to examine the development of the seminary system that has prepared the priests of the United States, let us keep before us the realization that the seminary in this country is a child of Tridentine ecclesiology. The singularly most influential group on American seminaries were a group of Frenchmen formed as a society under

the leadership of Jean - Jacques Olier. These men have been known as Sulpicians since their organization in the years immediately following the Council of Trent. The vision of Fr. Olier embodied the substance of the Tridentine decrees but deepened that substance to ensure that the training of men for priesthood include the practical skills necessary for the priest to effectively minister to his people.

The years surrounding the Reformation and the Council of Trent are characterized by many clerical abuses. The clergy had gained the reputation of being a scandalously immoral lot and the decline of clerical standards could be traced to the laxity of admitting men to holy orders. In 1536 a commission was appointed by Pope Paul III to make recommendations for clerical reform. On March 9, 1537 they submitted their report, Consilium delectorum cardinalium et aliorum prelatorum de emendanda ecclesia, to the pope.

...The commission recommended that in Rome and other dioceses three virtuous and learned prelates should be appointed to supervise ordinations so that no candidate could be ordained except by or with the permission of the bishop of the diocese. In this way it was hoped every priest ordained would be the responsibility of a particular bishop and thus a step would have been taken toward eliminating the vagi or wandering clergymen. Moreover, every bishop should engage a teacher by whom his minor clerics should be instructed in letters and morals, and a strong remonstrance was likewise made against the appointment of men to benefices without regard to their worthiness for the clerical state.¹

Even before the Council, Rome was becoming aware that steps had to be taken to correct clerical abuses. Recommendations such as the above lay the foundation for the legislation that Trent would issue regarding the establishment of seminaries.

¹ James Michael Lee and Louis J. Putz, Seminary Education In A Time of Change (Notre Dame: Fides: 1965), p. 16.

Legislation from Trent, was slow in coming and even slower in implementation. The commission's report to Paul III in 1537 was a realistic scrutiny into clerical abuses but it did not seem to occur to the commission to suggest the prior need of institutions which would be devoted expressly to the spiritual and intellectual development of future priests and bishops. It would be quite some time before any concrete steps would be taken by Trent to deal with the charges and recommendations concerning clergy formation. It was not until February 8, 1547 that Antonio Cardinal de Monte in a statement to the Council began to focus the direction that must be taken in reform.

Why all these jeremiads about the abuses in the Church with which we are all of us fully acquainted. Why this wrangling about the question of powers? The aim of our reforming activity is the revival of the pastoral ministry -- the cure of souls.²

This was the first time that this purpose was clearly stated in a plenary assembly of the Council. Cardinal de Monte had articulated the pressing need of the Church at the time of the Council: the revival of the pastoral ministry. In some way the Church had to reassess its priorities; it could not focus its attention on the many abuses at that time in its history, it must direct its energy toward the needs of the people. This need could be addressed by a clergy who were first of all men of deep faith and men who could share their faith with the people. It is for this reason that a theology of ministry must be developed so that the clergy could make present the reality of Jesus to the people.

To make the reality of Jesus present would require much more

² Hubert Jedin, A History Of The Council Of Trent (St. Louis: Herder, 1957), II, 356.

than just an intellectual ability to ponder the questions of theology. There can be no doubt that good theory would make good practice and that the clergy should be given the finest theological training possible. But what was considered to be of paramount importance was the ability of the cleric to unite himself as closely as possible to the person of Jesus and to give evidence by his life-style that the person of Jesus was alive within him.

A group of priests that came to be known as the French School, Cardinal de Berulle, Charles de Condren, and Jean - Jacques Olier, were determined to implement the decree of Trent to revive the pastoral ministry of the Church by concentrating their energy on the notion of priesthood itself. That notion was rooted in an understanding that a call to priesthood is a call to holiness. To be a priest was to be called to a life of virtue, to live on earth the life of Jesus Christ.

By its very nature the state of priesthood calls for two things: first of all it demands a very great perfection and even holiness. For the priesthood is a state that is holy and sacred in its institution; it is an office that is divine in its operation and in its ministry; and it is, moreover, the origin of all the holiness which must be in the Church of God. In the second place the priesthood calls for a very particular bond with Jesus Christ, Our Lord, with whom we are joined in a special manner by our priestly ministry, and through a power so elevated that even the angels in their state of glory are not worthy of it.³

The founders of the French School were convinced that if the Church's ministers could exemplify a life of holiness, the people of the Church would be served. The people needed to feel a healing presence in their lives and that presence could be available to them in the person

³ Eugene A. Walsh, The Priesthood in the Writings of the French School: Berulle, De Condren, Olier (Washington: Catholic University of America Press, 1949), P. VI.

of their priests. To accomplish their purpose of sanctifying priests the masters of the French School unfolded the dogma of the Incarnate Word in all its implications for the spiritual life. The God-Man was the central contemplation from which they drew the whole of their spiritual teaching. For them Jesus was -- above all -- priest in his Incarnation. In God's plan the Redemption, the saving of souls, was essentially a priestly work. In order to do that work, or in order to be a priest, the Person of the Word became man.

What is unfolding here is a whole theology of ministry, a theology of ministry that specifically spoke to the needs of the age immediately following the Council of Trent. The French School, Jean - Jacques Olier in particular, was determined to establish a program of ministerial formation that would be true to their theology of ministry. John Tracy Ellis expresses well Olier's plan:

It was on December 29, 1641, that Olier took up residence with two companies at Vaugirard near Paris where in a brief time he and four associates had under their direction a group of eight men, composed of both ordained priests anxious for more adequate training and clerics who hoped to be ordained.

From the outset the relations of the little company at Vaugirard with the local parish were cordial. Olier always placed high value on this relationship since he felt it was important for candidates for the priesthood to be associated as closely as possible with parochial activities which would occupy so great a part of their later lives. This same idea helped to influence Olier's judgment when after a few months at Vaugirard he was offered the pastorate of the large and important Church of St. Sulpice in Paris. Upon his acceptance and subsequent taking of possession -- in company with his priests associates and fourteen students in August, 1642 -- the famous Seminary of St. Sulpice was born. The students attended classes at the Sorboune while living at St. Sulpice.⁴

Olier's plan was consistent with his theology of ministry. Students

⁴ Lee & Putz, p. 39.

would attend classes at a reputable school of theology but so much more of their understanding of what it meant to be a priest and to share in the plan of salvation could be accomplished in the setting of the local parish where the value of deepening one's own personal holiness could be lived out in relation to priests who were themselves struggling to become even more holy.

From the small little group living in Paris in 1642 a seminary was born that would be the model for much of the ministerial formation of the Catholic clergy for the next 325 years. Candidates for ministry could be theologically educated in a variety of ways, but the personal formation was the result of a growth in personal holiness modeling the life of the priest, Jesus Christ.

There were only a few slight variations in that style of formation from the time of Trent to the time of Vatican II. Any variations at all were usually in response to local ecclesiological needs. In England in the late Nineteenth Century, for example, Herbert Cardinal Vaughan announced his intention to build a seminary not on the ideals of Trent specifically, but on the practical needs of his diocese. J. G. Snead-Cox refers to these seminary plans.

The Bishop resolved, if possible, to do two things - not to attempt to found a Tridentine Seminary, which means beginning with boys from twelve to fourteen years of age -- but to secure for the newly ordained a period of transition between the seminary and the mission. In a letter explaining his scheme the Bishop wrote: "It would, therefore, be in the highest spiritual interest of the clergy and the laity alike to establish a seminary of Pastoral Theology, to which students who had finished their third year of Theology elsewhere should enter for at least one year. During that time they would live with the Bishop and become known to him and the clergy and to one another. They would continue their ecclesiastical studies under the guidance of one or two professors, while at the same time they would be carefully trained by a thoroughly skillful parish priest,

chosen for the purpose, in the practical work of the parish, that is, in catechising and teaching children, preaching, the management of schools, and the administration of the Sacraments. Being thus instructed gradually and on a settled system in the discipline of the pastoral life they would then turn out thoroughly efficient assistants to the pastors of the various missions, and spread in time throughout the diocese a good and uniform tradition of parochial work and ecclesiastical life. I cannot help thinking, also, that the gradual transition which would thus take place from the seclusion and privacy of a college to public and parochial life would be attended with excellent results."⁵

By the time of Cardinal Vaughan the seminary model of Olier had developed into an institution of much greater magnitude than a small group of students living in a parish and modeling the ministerial style of the local clergy. The Sulpician Fathers, as the followers of Olier came to be called, still based their formation process on the ideal of personal holiness. This ideal was the nucleus of ministerial formation in a Sulpician seminary. There were several exercises specifically designed to deepen a student's spiritual life. Being removed from the "world" during a student's time of preparation in the seminary, however, resulted in priests with a deep personal holiness, but somewhat out of touch with the needs of the local Church. Cardinal Vaughan's idea of a "Seminary of Pastoral Theology" was an attempt to wed personal holiness to an awareness of pastoral need.

Seminaries became a reality in the United States in 1791 when a small group of French Sulpicians arrived in Baltimore and established St. Mary's Seminary. The formation of men for the priesthood in the United States was virtually the same as that throughout Europe. Priests should

⁵ J. G. Snead-Cox, The Life of Cardinal Vaughan (London: Herbert & Daniel, 1910), I, 253 - 54.

be men of outstanding virtue and holiness who shared a very special relationship with the person of Jesus Christ. The ecclesiology that permeated the time was very hierarchical in nature. All power filtered down from the top: Christ was the head of the Church, the pope was the singular ruler who spoke in the name of Christ for his people. Farther down the pyramid were the bishops, priests, and finally the laity.

The seminary structure of the Sulpician Seminaries was quite similar to the structure of the Church. When Olier formulated his principles of ministerial formation, he was speaking out of a context that was historically conditioned. The ecclesiology of the Council of Trent saw a strict separation between clergy and laity, between the "world" and holiness. The ecclesiology of Trent became firmly rooted and has only recently been redefined by the Second Vatican Council. Just as the Tridentine Seminary embodies the Counter Reformation's understanding of the Church, so must the seminary of the age of Vatican II be expressive of the broadened and enhanced vision which the Church has given of her own nature.

CHAPTER II

MINISTRY AND THE PEOPLE OF GOD

The Second Vatican Council opened up a radically new understanding of what it means to be Church.

The Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity. For this reason, following in the path laid out by its predecessors, this Council wishes to set forth more precisely to the faithful and to the entire world the nature and encompassing mission of the Church. The conditions of this age lend special urgency to the Church's task of bringing all men to full union with Christ, since mankind today is joined together more closely than ever before by social, technical, and cultural bonds.¹

The Church is no longer seen as simply an institutional structure, but as a people struggling to achieve some sense of unity. There are so many forces that prohibit a feeling of unity among the people of God, forces that men and women seem at a loss to control. These forces are recognized in the poverty, prejudice, hate and injustice of our world. The mission of the People of God is to lessen the impact of these forces and to make present the unifying power of the Lord Jesus. This mission requires many ministers who are willing to share their understanding of the power of Jesus in their lives with those who need to feel the unifying power of the Lord.

Until recently "ministry" was applied exclusively to the work that priests did. All other work in the Church was performed by those not ordained and was seen as sharing in or assisting the "ministry" of

¹ Walter M. Abbott, (ed.) The Documents of Vatican II (New York: America, 1966), p. 15.

the priest. In the Constitution of the Church, Vatican II laid the groundwork for the consideration of the ministerial competence and responsibility of all the People of God.

The laity are in their own way made sharers in the priestly, prophetic and kingly functions of Christ. They carry out their part in the mission of the whole Christian people with respect to the Church and the world.²

In other words, ministry is the task and responsibility of all baptized members and not the sole possession of one part of the Church. The Holy Spirit has given special gifts to the faithful. The reception of these gifts or charisms brings with it the right and duty to use them for the building up of the Church and for the good of all humankind.

The priestly ministry is but one specific expression of ministry within the Church. The French School in its theology of ministry emphasized the fact that Jesus Christ is really the only priest and that all those who felt the call to priesthood in their own lives should do the best that they could in deepening their own personal holiness.

Vatican II has also acknowledged that Jesus is the only priest, the one mediator between God and his people. It is through his death and resurrection that Jesus is today, yesterday, and forever the Shepherd-Servant who stands in the presence of the Father on our behalf, exercising a priesthood that transcends the limits of his earthly ministry. It is a priesthood that breaks through cultic barriers, social distinctions, entering into all the dimensions of humanity and our world. The Church -- its life, mission, and ministry -- is a participation in the priesthood of the Lord Jesus.

² Ibid., p. 57.

As members of the Church all are called to the same holiness that prior to Vatican II was reserved only for those called to the ordained priesthood.

The universal call to holiness erases the false distinction between higher and lower levels of Christian faithfulness, since holiness (defined here as the utterly earnest love of God and neighbor) is affirmed as both a possibility and an imperative for all Christians.³

One of the most radical changes brought about by Vatican II was the invitation to all the faithful to share in the priesthood of the one priest, Jesus Christ.

Since the supreme and eternal priest, Christ Jesus, wills to continue His witness and serve through the laity too, He vivifies them in His Spirit and unceasingly urges them on to every good and perfect work.

For besides intimately associating them with his life and His mission, Christ also gives them a share in His priestly function of offering spiritual worship for the glory of God and the salvation of men.⁴

All ministry begins and sustains itself by faith in the risen Lord. Faith in Jesus as Lord is the sine qua non condition in entering the ministry, and, in the Spirit it is possible to live out this mission.

The gospel describes the self-emptying love of Jesus which led to the obedient acceptance of death on a cross and his exaltation as Lord. To preach the Kingdom, Jesus separated himself from the comforts of life and became a pilgrim. He had said that "the birds of the air have their nest and the foxes have their den, but the son of man has no where to lay his head" (Matt 8:20). But even though he became a pilgrim and separated himself from the comforts of life, he in no way separated

³ Ibid., p. 104.

⁴ Ibid., p. 60.

himself from life or the lives of those who were in need of comfort.

In the earthly ministry of Jesus we see exemplified the ministry of healing and reconciliation, the ministry to the outcast and the poor, the ministry of preaching the Kingdom. We see a Jesus who came among us to serve, a minister preoccupied not with his own identity but with his Father's work among his people. All that he says and does reveals in various ways that Jesus lives in intimate union with his Father.

In the Jesus of history we already see in an anticipatory sense the faithful and compassionate high priest who in his glorified state exercises his priesthood in the on-going history of the Church. While on earth, Jesus announced the Kingdom as good news for the poor, light for the blind, healing for the lame, hearing for the deaf, freedom for those in prison, liberation for the oppressed, pardon for sinners, and life for the dead. What Jesus was preaching is the total good news for all creation and He was Himself the presence of the promised Kingdom in our midst. Through his death and resurrection the Kingdom has definitely been made available to all people. The Church has the mission of proclaiming that Jesus is Lord, that the Kingdom has begun in him, and of working through word and sacrament to realize the Kingdom among us until the end of time.

SHARING IN THE MINISTRY OF JESUS: BECOMING A DISCIPLE

The Church is ultimately a response in faith to Jesus the Lord. Its life and ministry are rooted in the way Jesus called disciples to share his mission. It is in and through the disciples that we first grasp the transforming power of the reign of God in Jesus. Their discipleship ,

flowed into ministry as they witnessed to the holiness and power of the risen Lord in the world. All are called to be disciples of the Lord and in our common discipleship we find the grounds for shared ministry.

"Disciple" in the gospel is used of men and women, the "Twelve", and the "Seventy-Two", all of whom knew Jesus and acknowledged him as their Master. In acts, however, "disciple" is used after a while to include all believers whether or not they knew Jesus in his earthly life. How is "disciple" applicable to both groups? The call of Jesus was addressed to relatively few people. These demonstrated to a particularly high degree what it meant to follow Jesus, to be his disciples. Their example became normative for all believers. It is this whole-hearted surrender to the Lord that characterized his "disciple".

Since each person has been given specific gifts or charisms, each can make a very personal "unconditional surrender" to the Lord.

Alloting His gifts "to everyone according as he will" (1 Corinthians 12:11), He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices advantageous for the renewal and upbuilding of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to every one for profit." (1 Corinthians 12:7) These charismatic gifts, whether they be the most outstanding or the most simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church.⁵

What is important for each Christian, then, is to discern the gifts that he or she has been given so as to offer them back in service to the People of God.

⁵ Ibid., p. 30.

THE ORDAINED DISCIPLE

The declaration on "Priests" of the Second Vatican Council stated quite clearly that the priest is a man drawn from the ranks of the people of God "to be made, in the very depths of his being, like to Christ, the Priest of mankind. He is consecrated by a special seal of the Holy Spirit."⁶ Through this consecration he acts in the person of Christ, and as a minister of Christ, he is given the charge to serve the people of God. Through him Christ continues and fulfills that mission which he received from the Father.

With regard to strictly priestly service St. Augustine put it very nicely in saying:

What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The former is a title of duty; the latter, one of grace. The former is a danger; the latter, salvation.⁷

Augustine makes it quite clear that by grace, all share in the task of discipleship, but the ordained disciple has a duty to make service to others the most important aspect of his life. The ordained disciple is the one specifically called by Jesus to share in a special relationship with him in laying down his life for his friends.

The Council was quite insistent on the common priesthood which all share by virtue of their baptism, but this teaching must not obscure the distinct nature of the ministerial priesthood, its sacred power, the public office it performs, and the special value of its apostolate. The

⁶ Ibid., p. 527.

⁷ Augustine, Selected Sermons of St. Augustine (New York: Holt, Rinehart & Winston, 1966), "Serm", 340, 1: PL 38, 1483.

priest is kept deeply rooted in the Christian community and in the entire human family from which his priestly consecration does not separate him, but rather to the service of which it more completely commits him. The ordained disciple is the one called to be the leader of the Christian community, a leader who lives his life in complete and total surrender to the task of making the gospel come alive in the hearts of all in the community.

The same Lord has established certain ministers among the faithful in order to join them in one body where "all the members have not the same function" (Romans 12: 4). These ministers in the society of the faithful would be able by the sacred power of their order to offer sacrifice and remit sins. They would perform their priestly office publicly for men in the name of Christ.⁸

From the start of his public ministry Jesus associated others with himself in the work of proclaiming the Kingdom of God. The key historical memory regarding those sharing this ministry was that Jesus had initiated the relationship. He had searched them out and his word surprised them at their everyday tasks. He called those whom he willed and called them without reference to socially acknowledged qualifications. Their relationship with him was wholly personal and primarily rooted in Jesus himself rather than his teachings. For them there would be only one Master, Jesus. Nothing else, no matter how sacred, could interfere with their response to this invitation from Jesus in the name of the Kingdom of God. Nor was there to be any turning back when to follow him, they had to leave home and, like him, have no place to lay their heads. There can be no doubt that all are called to share in the mission

⁸ Abbott, p. 534.

Jesus, but the ordained disciple, the priest, officially concretizes the self-understanding and mission of the Church.

It is not his functions that fully reveal his nature, for the functions can change or become separate ministries performed by others. It is evident that the concrete form which his commission may take in the Church and society also may vary greatly. The abiding element in the priestly ministry is rooted in the abiding character of the Church. The Church will always have its radical need for a priestly ministry to assume and make present that complex of tasks and functions which are necessary for the good of the community. In the midst of the Christian community, the priest is a pledge of the Church's faith in the saving presence of Christ.

The ordained disciple is someone special, then, not in the sense of having achieved a higher place of honor among the People of God, but in the sense that he serves as the focal point who gives visible shape to the many different forms of Christian service. His ministry is not so much an honor as it is a duty, a duty to serve.

THE NON-ORDAINED DISCIPLE

There can be no doubt that ordination was ever considered to be the only way that a person could enter completely into the apostolate of the Christian community. From the earliest days of the community described in Acts, all the followers of Jesus shared the responsibility of proclaiming the presence of the Risen Lord in their lives. It should be noted, however, that it was not until the Second Vatican Council that the nature of the Church was defined in such a way that the people could

be acknowledged as fully embodying the presence of the Lord and that they had a specific obligation to share in the mission and ministry of the Church. With Vatican II dawned an understanding of Church that rearranged the traditional pyramid of hierarchical structure. Individual persons could be united with the Lord not only through priests and bishops, but also through each other.

The Decree on the Apostolate of the Laity states in a formal and official way the expectations of all who share Christian baptism. The Decree

...had to be written because the laity are the People of God. They are the Church -- co-responsible with bishops, priests, and religious for Christ's mission on earth. This sense of co-responsibility is vital because of the widening gap between the modern world and the message of the gospel. The growth of an educated laity and the developing variety of apostolic activity made it essential that the Fathers of the Council speak on the lay apostolate.⁹

The nature of the layperson's call to the apostolate is described in the decree quite clearly.

...by its very nature the Christian vocation is also a vocation to the apostolate. No part of the structure of a living body is merely passive but each has a share in the functions as well as in the life of the body. So, too, in the body of Christ, which is the Church, the whole body, "according to the functioning in due measure of each single part, derives its increase" (Eph. 4:16). Indeed, so intimately are the parts linked and interrelated in this body that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself.

In the Church, there is a diversity of service but unity of purpose. Christ conferred on the apostles and their successors the duty of teaching, sanctifying and ruling in His name and power. But the laity, too, share in the priestly, prophetic, and royal office of Christ and therefore, have their own role to play in the

⁹ Ibid., p. 488.

mission of the whole People of God in the Church and in the World.¹⁰

Translated into specific service that the non-ordained disciple is able to render, the apostolate of the laity includes a variety of service in the local parish, e.g., parish council, religious education, liturgical roles; and in the home, e.g., formation of faith life in the children, care of the aged, visiting the sick; and also in the larger community, e.g., ministry to shut-ins. Many of these non-ordained ministers are not new in the Church or in our experience, but in former years they were more restricted in members or in purpose, e.g., religious taught in the schools, the ladies guild took care of the sanctuary, the St. Vincent de Paul Society looked after the needy. The expansion of these ministries has brought a growing-pains experience into our lives. It has demanded that we redefine our understanding of ministry so that it is not based on function. As was stated in the introduction: ministry is the making present of Jesus in a specific moment.

Because of the encouragement of many in the ordained ministry, the non-ordained disciple has been able to come to an understanding of just how valuable he or she is in making the presence of the Lord felt in a wide variety of instances and moments. And because of the presence that the non-ordained minister brings into those moments, the ordained have learned a great deal about what ministry is.

Being a minister is not synonymous with performing a task. There are certain ministerial tasks, but the completion of a task is not ministry. One of the non-ordained liturgical ministries that developed

¹⁰ Ibid., p. 491.

after Vatican II is the ministry of lector. The ministerial task of the lector is to read publicly the Word of God. A public reading of the Word of God, however, is not necessarily ministering the Lord's presence unless it is proclaimed in such a way by the lector that it begins to act as a two-edged sword penetrating the hearts of those assembled to hear it.

In the early days following the close of the Council many of the non-ordained ministries were task oriented and very little attention or energy was given to the preparation of the minister. As the example of the ministry of lector easily indicates, many were chosen simply because they could perform the task of reading in public. The question was never asked whether or not that person could proclaim the Word of God and allow Jesus to become present in a special way to those assembled.

PREPARATION OF THE DISCIPLE

The theology of ministry promulgated by the Second Vatican Council demanded that the formation process for ministry be examined. Since all the faithful share in the priesthood of Jesus, all the faithful must be trained to carry out their ministry. A sound and competent program of religious education would provide the basis of the Christian's understanding of sharing in the mission of Jesus; but for those who were making a specific commitment to serve the People of God, a much more comprehensive program of formation needed to be developed.

When Olier and the French School were preparing ministers, they were dealing only with men preparing for priesthood. The notion of removing them from the world so that students could focus their gaze on the Lord alone and achieve some sense of identification with the holiness

of Jesus assumed that man became united with God only vertically. Since Vatican II, the formation of Catholic men for priesthood has tried to take into account the shared ministry it has with the laity. The Decree on Priestly Formation indicates the need to integrate all aspects of ministerial training.

With the new insights of the Second Vatican Council, with the social and economic revolution of our age, with the Church's new awareness of her mission, it is evident that the training of a priest must undergo change. His training must be at once doctrinal and pastoral. The theology he is taught will be an organic reflection of the Church both in its mission and nature and in the impact it must exercise in the World at this moment in history. The decentralization which marks other fields contemplated by the Council applies here, too, as the local church comes back into full focus. There will always be a basic unity in the deep reality underlying all good seminary training, but the pastoral preparation must take into account the specific environment in which the young priest will begin his ministry. By the same token, just as the responsibility which bishops share for the universal Church has been underlined in this Council, so too the need for training priests who share this vision and are willing to serve anywhere will find its expression in this Decree.¹¹

A significant issue identified by the Council in the training of priests is that they have sufficient pastoral training that takes into account the "specific environment" in which the priest will serve. Not only should a person preparing for ministry become as aware as possible of the needs of a specific community, but he should also learn from the faith embodied by that community. The same should hold true for all those pursuing non-ordained ministries. The assembled community is the People of God localized. There is a whole depth of wisdom that can and should be available to those who are preparing to serve.

There are many questions that should be asked today of the process

¹¹ Ibid., p. 436.

for the training of people for ministry. From the time of Trent all training for ministry has taken place in institutional seminaries, settings that responded to all the needs that a student might have.

What should be the purpose of the seminary today? What relation does the specifically priestly vocation have to the positive Christian vocation (with its call to holiness) which the cleric shares with laymen? How is the seminary to educate men to be apostolic leaders of a community which has rediscovered its vocation to be a learner in human society? How can the modern seminary help to make candidates for the priesthood first of all truly human persons? How are seminarians to be given the most genuinely liberal education that is available today? To what extent should the principle of withdrawal of clerical candidates from "the world" be modified or abandoned? What is the real nature and purpose of authority in the Church? In short, what constitutes the optimal way (or ways) of preparing young men for the pastoral ministry in today's world? ¹²

Because of Vatican II, the Church's theology of ministry has been broadened to include a diversity of ministries not taken into account in the institutional seminary structure. It is imperative that all those entering a specific ministry be trained properly. The questions raised above and the answers to them should insure that Vatican II's ecclesiology will become a lived reality. The following chapters will present a model for ministerial formation that focuses on the above questions and at the same time is consistent with the Church's history of ministerial formation and its present ecclesiology.

¹² James Michael Lee and Louis J. Putz, Seminary Education in a Time of Change (Notre Dame: Fides, 1965), pp. xi, xii.

CHAPTER III

THE INTER/MET MODEL OF MINISTERIAL TRAINING

The question of how effectively and relevantly persons were being prepared for ministry was being raised by many in the late 1960's. The Second Vatican Council had promulgated several decrees that had to do with the new understanding that the Church had of herself, so it was only natural that Catholic seminaries would take a critical look at themselves in light of the emerging ecclesiology. But it was not only the Catholic seminaries that were taking a critical look at themselves. The late 1960's were a time of much social unrest. In a period of just five years many of America's political leaders were gunned down, the cities were in a violent state of upheaval, and many social and political institutions were experiencing radical change.

Much of what had previously been recognized as stable and solidly united was being pulled apart and questioned. The institutions of America were in need of a calming and re-uniting presence. The previous chapter offered that as the basis for a theology of ministry: to make present the person of Jesus in a specific time and place. As the institutions of America were in a state of disintegration, the presence of Jesus was needed to again gather the fragments and make them whole. And so the question of ministry and its relevance and effectiveness was being raised not only by the Catholic community but also in almost every other religious denomination.

This chapter will examine a model for ministerial training or theological education that emerged during the 1960's in response to the

question of relevance: Inter/Met. The reasons why Inter/Met was founded, its educational philosophy, and its training model will be considered. For a more in-depth study and evaluation of the Inter/Met model, the reader is referred to Inter/Met: Bold Experiment in Theological Education to which this author served as staff advisor.

WHY INTER/MET?

Inter/Met came into being because of the conviction of a small group of religious professionals that the existing models of education for ministry were totally inadequate. Seminaries were academic institutions where future ministers were taught theology by professors who had devoted their lives to theological questions. There is no question that good solid theory will result in good practice, but would not the learning and personal integration of theory be greatly enhanced by on-going practice? The small group of religious professionals who breathed life into Inter/Met were convinced that ministers could become more effective congregational leaders if there could exist a closer relationship between theory and practice while a student was preparing for ministry.

In 1964, the Washington Urban Training Program was established through the cooperative effort of four Episcopal priests. The idea behind the program's conception was that it would give seminarians a look at the inner-city and thus broaden their own perspective and theological education by encouraging them to reflect on their experiences. Tilden Edwards, one of the original four, became the director of the program.

In 1967 [Edwards] became the director of the Metropolitan Ecumenical Training Center (METC) and the [Washington Urban Training (WUTP)] was brought under that organization's umbrella. METC, the only interfaith agency in the city, supported a wide variety of programs in the metropolitan area -- continuing education programs for clergy, the Youth Task Force, the Black Churchman's Training Facility, and the Race Institute, among others.¹

METC afforded the first opportunity for an ecumenical venture in Washington, D.C. to consciously wed lived experience and professional training for the clergy.

In 1967 John Fletcher became the part-time director of WUTP. He was also a faculty member of Virginia Theological Seminary in Alexandria, Virginia. As time went on, Fletcher became increasingly disenchanted with the program at VTS, but realized that WUTP was not the answer to his disenchantment. He was becoming more and more convinced that the experiences afforded through WUTP were of tremendous value, but that there was not enough time to adequately reflect on the experience so as to learn from it. Experiential learning can only be of value when there is sufficient time for reflection and, unfortunately, that time was not there.

In the present "classroom" pattern of theological education, students simply cannot acquire enough experience or invest themselves in their field work to a degree which assists "theological" reflection....WUTP cannot compete with the demands put upon these students in their seminaries. Students are deeply troubled and depressed because they do not feel that their education is useful, either in their seminaries or in WUTP. They feel trapped and pulled in many directions. In terms of the real goals of seminaries, measured in budget and manpower figures, programs like WUTP are marginal.²

¹ Celia A. Hahn (ed.) Inter/Met: Bold Experiment in Theological Education (Washington: Alban Institute, 1977), p. 2.

² Michael Thomas, "Putting Legs Under a Vision" (Washington: Alban Institute, 1972), p. 4. (Mimeographed case study of Inter/Met).

It was becoming obvious to Fletcher and Edwards that the existing programs of ministerial training were not based on lived experience and that reflection on experience seemed like the most natural place to begin ministerial training.

Extrapolating from his experience at VTS Fletcher was able to focus on the design and limitations of the existing programs for training.

Seminaries hired professors

because of their demonstrated ability to do research and teach, not because they had also demonstrated competence in the abilities for which students were presumably being trained. The education process located the most interesting problems in the academic disciplines rather than the congregation, so that students did not know how to begin with questions out of the needs of the people they were learning to serve. Even when students were in touch with a feeling of unreality about seminary courses, they didn't have enough experience in congregations to frame their needs cogently. Not that the educational model encouraged them to express their needs: it called for them to pay their tuition and then to receive the training wiser heads had designed for them. And, to cap it all off, the process of accreditation of seminaries tended to reinforce all these tendencies and work against experimentation and diversity. Since accreditation was finally granted through a majority vote of all accredited seminaries, conformity tended to be rewarded and upheld.³

Fletcher was convinced that some alternative would have to be provided and that the alternative would have to go beyond the limits of METC.

In September of 1969 a task force was created with the help of funding from the Danforth Foundation to try to determine the possibilities for a workable alternative to the present model of theological education. The task force, which was headed by John Fletcher, included men from a multiplicity of academic disciplines. The energy of these men conceived the idea of an alternative, experimental demonstration project that would provide theological education on-the-job.

³ Hahn, pp. 7 - 8.

The thrust of the experimental demonstration project would be that the learning experience be integrated through a congregational base. Rather than adding on fringe programs to help the student apply learnings, the motivation for choosing and pursuing courses would arise from the student's being plunged into the problems and demands of the minister's work. By jumping in right away, candidates could decide early in the training process whether or not a call to ministry was theirs, rather than waiting years after their academic training to try out the role of being a minister to a faith community.

It was becoming clear that the demonstration project conceived by the task force was destined to become an alternative model to the institutional seminary. Even while the project was being planned, Fletcher continued on the faculty of VTS. However, as the project continued to take shape and become more sharply defined, Fletcher was willing to take the risk -- if funding could be procured -- to take a leave of absence from Virginia Seminary and become full-time director of the demonstration project that would attempt to demonstrate that on-the-job theological education could become a reality. The demonstration project was given a name: Inter-faith Metropolitan Theological Education -- Inter/Met.

Inter/Met came to be because of the determination of a small group of professional educators who believed that ministerial education as it existed in the late 1960's was not meeting the needs of the times. These educators described the goals of their alternative to traditional theological education as follows:

- 1) We intend to shift the authority over the formation of ministers to laity, clergy, and academics. All are described

as "preceptors", all have the same status.

2) We are shifting the center of gravity in education to "work", "the job", where "life really is"; so that the raw materials for education become the actual working experiences of ministers.

3) We are shifting appropriation of the tradition from the place where the student is "told about it" to the place where it is "acted out" (parish, street, office).

4) Recognizing that the concept of student as "receiver-receptacle" is dead or amplified by a much more activist role, we envision students as colleagues and fellow-seekers.⁴

Why Inter/Met? Ultimately, that question can be answered by saying that Inter/Met was a child of its time. The late 1960's were a time of institutional upheaval and change. As more and more people were beginning to feel their lives pulled apart and the institutions in their lives faltering, they were also noticing that their ministers were not bringing about the calming and unifying experience that they sought. The clergy needed to work effectively with the individuals and groups who wanted to solve the real problems that they were experiencing. It was the conviction of Inter/Met's founding fathers that ministers could be trained to be responsive to the needs of the people of the time.

HOW INTER/MET: EDUCATIONAL PHILOSOPHY AND DESIGN

The fundamental understanding upon which the educational structure of Inter/Met was built was that the separation between academic study and practical training could not be bridged in a traditional seminary. Most seminaries that are residential do provide field work experience or internships for students, but the effectiveness of these

⁴ Ibid., p. 13.

seminaries was questionable during a time of institutional unrest. Inter/Met would be a seminary of congregations in which those studying for ministry would actually work and study in the same conditions that they would experience when their training was completed.

With its provision for on-the-job training, Inter/Met was really reclaiming an old tradition that characterized the training experiences of Olier and the French School -- enabling those who felt a call to ministry to become apprentices to older more experienced clergy. Both experienced clergy and lay people would help educate the student by providing supervision and by reflecting with the student not only on his or her experiences, but also on their experiences in congregational life.

The singularly unique element of the educational philosophy was that students, or candidates as Inter/Met referred to them, would be trained in the setting of their own congregation. Although a candidate would be a part of a specific congregation, the questions and/or problems which (s)he encountered would probably be similar to those faced by other candidates in other congregations. During the Planning Year 1970-71 John Fletcher visited eight totally different congregations to gather some facts regarding the problems that laity encountered with their clergy. The laity talked about the following problems:

a) religious authenticity: laity said things like "he spoke down to us ... he treated us like children ... his head and his heart were not together ... his life did not bear out the things that he taught ... something was missing from his life."

b) organizational ineffectiveness: "came to meetings unplanned ... did not really understand the community of the congregation ... always deferred to others to take leadership ... did not understand how to function in a group ... could not motivate people."

- c) problems in the clergy family.
- d) financial problems.
- e) personal problems (alcoholism, adultery, acts showing a lack of self-esteem).⁵

The areas of difficulty encountered between clergy and laity were not limited to questions of theology. They were human problems. It was from this fact-finding expedition that pluralism became an essential component for the educational model.

Unlike a denominational seminary, where students would be learning with others very much like themselves, Inter/Met would thrust the candidate into a sea of variety, into a wide mix of individuals, struggling with the human problems involved in trying to minister to others. The candidate would study and reflect with Black and White, Christian and Jew, men and women. Studying in this type of setting would enable many educational and social benefits that would not be possible in a more homogenous setting. While working closely with a religiously and radically diverse staff, candidates would learn to affirm their own uniqueness and yet find ways that could perhaps relax the barriers of difference that separate people.

The pluralism of an interfaith, interracial setting was seen as something that would support rather than dilute the candidates' individual identities. There was no attempt to create a new religion, but rather a continuing emphasis upon affirming the various identities of the candidates. It is interesting to note that during its years of operation the major tensions within Inter/Met came not from theological

⁵ Ibid., p. 18.

differences among the various denominations but at the points where identities were strongest, i.e., race and sex. This seems to support the results of Fletcher's original fact-finding study that the major areas of concern that candidates in training should be aware of were human problems rather than strictly theological ones.

The educational process of Inter/Met progressed by stages or "phases" that coincided with the stages of natural human development. It was believed that there were identifiable critical steps or chartable turning points in a candidate's movement toward becoming a minister. The phases were an attempt to identify what would be happening to a candidate who was put under pressure from congregation, community, and denominational requirements. There seemed to be three distinct phases.

1) A period of intense anxiety, marked by evasion and struggle, in which the candidate would attempt first to deny problems.

2) After learning something of the emptiness of denial and the strength that comes from honestly facing problems with others who refuse to accept denial as a way of life, the candidate's studies will be marked by a personal search for the roots of the religious tradition and its relation to the work in congregation and community. This period will culminate in a "crisis" of confidence and competence, in which the candidate discovers that no amount of learning or practice will deliver him/her from the limitations of being human and from the problems of death and finiteness.

3) Having learned to ask for spiritual help from the core of his/her life and work, the candidate will return to studies and work in a congregation in a more humble and generous spirit, more prepared to share the benefits of his/her own faith and to share with laity the work of the congregation.⁶

From this human developmental approach to the process encountered by a person in training for ministry, Inter/Met developed its own three

⁶ Ibid., p. 84

phase curriculum. The Educational philosophy assumed that the academic component of seminary education would be best delivered on a foundation of the experience as apprentice to a minister, priest or rabbi in a congregation where the candidate could be supported and yet challenged during each stage of growth.

In Phase I, "Growing in Relation to Self, Others and Spiritual Sensitivity," the candidate would spend forty hours per week in a congregation that had been admitted into the "seminary of congregations." There would also be twelve hours a week spent in classwork and study called the Professional Development Seminar (PDS). In the congregation candidates would recognize the need to form an accurate picture of themselves, in relation to other people, as they develop spiritual sensitivity. Only at that point could they make use of any theological information and acquired skills.

The Professional Development Seminar served as the place where reflection on congregational experience could take place under supervision. A typical PDS session had three parts: sharing and analyzing case studies in congregational work; studying Scripture; and sharing and exploring the various religious traditions and interpretations represented in the class. In addition to the weekly PDS experience there were two human relations laboratories to help candidates develop a deeper understanding of themselves in interpersonal relationships.

Phase II, "Becoming Equipped to Help Other Persons Understand, Explore and Appropriate a Religious Tradition," placed a heavier emphasis on the academic study component of the training process. The student's time in the congregation was reduced to twenty-four hours. There were also

twelve hours in classwork and twenty-four hours of independent study. The student entering Phase II after a year's experience in congregational work would be bringing some clear questions from that experience to his or her academic pursuits. Questions arising from congregational life would be researched in classes representing eight knowledge areas: Scripture, Theological Studies, Pastoral Counseling, Educational Leadership, Historical Studies, Community Change, Congregational Administration, and Worship Leadership.

Phase III, "Testing Readiness for Ministry," was the phase that prepared the candidate to take on full-time congregational leadership by developing some areas for specialization. Like Phase I, this last Phase located the candidate in the congregation forty hours each week. It also required twelve hours each week dedicated toward some special project work. Specialization was an important aspect to this phase because it was presumed that, by now, after the candidates have immersed themselves into all possible areas of a congregation's life, they would have to come to the conclusion that they could not do all things equally well.

"There are different gifts, but the same Spirit; there are different ministries, but the same Lord...To each person the manifestation of the Spirit is given for the common good" (I Cor 12: 4 - 7). To acknowledge that a minister cannot be all things to all people is not to acknowledge failure, but to humbly recognize the limitations of one's own humanity. The candidate in Phase III is encouraged to recognize the gifts which (s)he possesses "for the common good" and to develop those gifts so that through them, others can be served.

Since Inter/Met's Phases were comparable to stages of natural

human development there was no predetermined schedule for a candidate to move from phase to phase. However, typically the phases made up a four year program: Phase I, the first year; Phase II, the next two and one-half years; Phase III, the last half of the fourth year.

The educational philosophy and design of Inter/Met required that clergy, laity and candidate alike share in the learning process. Throughout the progression of phases, the candidate's work and personal growth were supervised by the Inter/Met staff, who acted in the capacity of advisor to the candidate; the instructor of the courses taken in the various knowledge areas; the pastor/rabbi of the local congregation where the candidate worked; and a group of lay people from the local congregation who made up the candidate's Lay Training Committee, these lay people provided the reality check to insure that the candidate's learning were well integrated into the life of the community. Each of the persons in whatever supervisory capacity they held were known as preceptors. The academic, clergy, and lay preceptors composed the College of Preceptors -- the faculty of Inter/Met.

Inter/Met was designed to bring together the wisdom and experience of the congregation in the preparation of a person for ministry. Having briefly described the educational process and the role of the various preceptors, I would like to move on to a description of how all the pieces fit together.

HOW INTER/MET: THE TRAINING MODEL

In order to effectively supervise a candidate's progress through the three phases, a preceptor had to be trained. It would be impossible to

expect that the results hoped for by Inter/Met's founding fathers could be achieved without training the people who contributed to the educational process. Inter/Met, then, was not only training candidates to become ministers, it was also training congregations, present congregational leaders, and academicians to share the responsibility for ministerial education and training. This section of the chapter will describe the training process of each of the components of the system.

THE PASTOR/RABBI PRECEPTOR

Serving an apprenticeship to an already functioning and effective minister is a method of ministerial training that pre-dates the Council of Trent and goes back to the very roots of every existing religious tradition. After Trent, as it was noted in Chapter I, there was the attempt by Jean - Jacques Olier and the other members of the French School to coordinate and bring some semblance of uniformity to the apprenticeship that a person would serve. There was always the possibility that unless some standards were set and principles established that the apprentice might actually develop poor ministerial habits. The guidelines developed by Olier for those involved in the imparting of skills and knowledge to apprentices tried to guarantee that the apprenticeship would be not only a valuable learning experience, but also would impart solid ministerial values.

The same basic principles guided the founding fathers in Inter/Met -- not every pastor or rabbi's ministry was one that should be modeled. It would be extremely important to insure that all pastor/rabbi preceptors be competent in their ministry and serve as good role models. The pastor or rabbi who was admitted into the College of Preceptors agreed to perform

the following functions:

- 1) To hold regular Supervision Conferences for the purpose of helping the candidate reflect upon concrete experiences. Supervision is a process designed to help the candidate more effectively join theory and practice.

In the Autumn 1966 issue of Theological Education, Thomas Klinck makes the following comment as he begins to define supervision: "Supervision is a unique and identifiable educational procedure. This indicates that supervision is not primarily task oversight, although it includes this. Neither is it psychotherapy or counseling, although a student's conflict about himself, his vocation, and the situations of his work may be dealt with. Supervision is not didactic instruction although substantive content may well be given. Nor is it practical guidance in 'how-to-do-it,' although part of its effect may well be of this nature. Supervision is rather a method of education designed to effect those personal changes which will permit the integration into practice of self-understanding, relevant theory, substantive knowledge, and functional skills. The measure of its educational achievement is to be found in its effect or practice in specific instances."

It is required that the Pastor/Rabbi Preceptor set aside a regular time each week for a supervisory session with the candidate.

- 2) To be aware that the preceptor is for the candidate a model of professional functioning: Preceptors will find themselves teaching by example, whether they intend to or not. This will mean an openness to questions from the candidate about assumptions, theory, and rationale for one's way of functioning. This may be done on a formal or informal basis.

- 3) To serve as an Interpreter of the Religious Tradition to the candidate. Each candidate will be preparing for ordination and/or service in a particular religious group. The candidate will need help in understanding and the opportunity to practice the distinctive practices, rites, customs, that characterize that particular group in which he/she is seeking ordination.

- 4) To serve as the agent of the employing group. The P/R Preceptor is usually responsible for introducing the Inter/Met program to the congregation, and for arranging negotiation between the congregation and the candidate, for the appointment of the Lay Preceptors, and the day - to - day monitoring of the Work Contract. The Work Contract is a detailed filling-in of the broad "letter of agreement" established between the candidate and the official board of the congregation when the candidate was hired...The Work Contract is developed collaboratively by the Lay Training Committee. Pastor/Rabbi Preceptor, and the candidate, but the Pastor/Rabbi Preceptor will be responsible for the routine day - by - day supervision of the Work

Contract.⁷

To shape or sharpen the supervisory skills of the Pastor/Rabbi Preceptor, orientation sessions were provided by Inter/Met and regular monthly training sessions were scheduled during the year. These sessions were intended to be on-the-job training experiences to increase supervisory skills, and to develop a sense of collegiality with other preceptors for the purpose of strengthening their effectiveness. The monthly sessions were conducted by an Inter/Met staff member and the assistance of a trained psychologist or psychotherapist was also available to Pastor/Rabbi Preceptors.

LAY PRECEPTORS

It was intended that lay preceptors help the candidate to reflect on and evaluate his or her experience in the congregation. There were four to six lay preceptors from each organization that comprised the candidates' Lay Training Committee (LTC).

The Lay Training Committee...is not just a way to get more people involved in the program; it is at the heart of an educational program committed to the proposition that, "People learn to serve people more effectively when that learning is done in relation to the people who are to be served."⁸

Being such an important component of the process, the LTC offered the opportunity for special service to one's tradition. It provided for the

⁷ "Pastor/Rabbi Preceptors in Inter/Met" (MSS in the Alban Institute Library, Washington, April 1973), pp. 1 - 2.

⁸ "A Manual for Training Site Teams" (MSS in the Alban Institute Library, Washington, Fall 1975), p. 8.

candidate an opportunity for sharing, caring and inquiring. The LTC was one of the components of the Training Site Team (TST) which also included: the candidate, the pastor/rabbi preceptor, and the Inter/Met staff member.

It was expected that the lay preceptors reflect the various distinctions within the congregation (sex, age, ethnic, socioeconomic, theological, and education differences). These persons would be appointed or elected through a process determined by the congregation's representative body in consultation with the pastor or rabbi. They were expected to serve for a minimum of a year and pending positive evaluation be urged to continue beyond the year.

Other than the diversity already described above the lay preceptors should be committed to:

. . . Helping a candidate prepare for effective congregational leadership; valuing the contribution they are able to make in the process; being open to the Inter/Met approach to clergy development; investing the time and energy required for effective team work.⁹

Like the pastor/rabbi preceptors, it was extremely important for lay preceptors to be given the training necessary to complete their tasks in the training process. Each year would begin with an orientation for the entire TST, regardless of the phase of development the candidate was in or the experience of the lay preceptors. This was to insure that the candidate and team share an understanding of their work together.

The training for the lay preceptors was made available by the Inter/Met staff and included the explanation of the educational process and design and, also, instruction in the negotiating of the Work Contract

⁹ Ibid., p. 9.

and Letter of Agreement. Negotiation was a major component of the relationship among all the elements of the Inter/Met system. Through the training provided by the staff, the lay preceptors could more effectively carry out their task of negotiating with the candidate congregational components for the candidate's courses of study. The lay preceptors were trained to negotiate specifically written contracts with the candidate so that all were fully aware of the expectations that all had of each other.

The training of lay preceptors enabled them to successfully carry out their roles of supporting, offering feedback, evaluating, serving as liaison with the total congregation, and integrating classroom and congregational experience. The LTC would also be able to benefit by the growth that naturally occurs when individuals work together in a climate of openness, caring, and seeking.

ACADEMIC PRECEPTORS

The responsibility for classroom teaching, scholastic counseling and academic evaluation of candidates rested with the academic preceptors. The academic preceptors were generally specialists in the traditional disciplines associated with seminary education, e.g., Biblical Studies, Church History, Theology, who were contracted by Inter/Met to offer class courses or tutorials in their particular areas of specialization. All academic preceptors were affiliated with Inter/Met on a part-time basis. These preceptors, like all other components in the Inter/Met system, represented a pluralistic group. Consequently, academic preceptors included Blacks and Whites, males and females, clerics and lay persons,

Protestants, Catholics, and Jews.

The academic preceptor had to be so much more than the professor in the traditional seminary who prepared the material for his/her course far in advance to teaching it. The preceptor had to be able to lead a disciplined inquiry in the search for answers to questions raised through experience in the congregation. They had to encourage the candidate to move from idea to action and from concept to behavior by grounding academic work in the reality of congregational life.

The sine qua non for an academic preceptor was that (s)he be familiar with experiential or contextual education methods. All courses had to be negotiated with the candidates and the negotiation proceeded in three steps:

- 1) Exploring a course proposal and recommending changes.
- 2) Developing the proposal into a "learning contract".
- 3) Developing the congregational component of a learning contract.¹⁰

Proposals for courses were solicited from academic preceptors. The candidates and prospective preceptors met with staff help and dialogued about the proposal. The candidates state their needs and expectations, and the preceptors clarified their methods and interests.

After there was some agreement on the course proposal, the candidate wrote the learning contract with the preceptor. Each contract contained the following elements.

- 1) The function of ministry (from the knowledge area description) that the candidates would be able to do as a result of the course.

¹⁰ Hahn, p. 110.

2) The activities: classes, seminars, demonstrations, etc., their dates and times.

3) Requirements: readings, demonstrations, with due dates, methods of evaluation to be used.¹¹

The final step in the process was to show the contract to the TST to enlist their help in determining the congregational component. Together, they conceived a project around a congregational need in which the candidate could fulfill the function required by the course.

The academic preceptor had to be trained by the Inter/Met staff to guide the candidate through the steps of each course contract. Training in experimental teaching methods was offered to each academic preceptor in the Spring of the year.

The intent of this chapter was to provide the "why" and the "how" of the Inter/Met model of theological education; it was not to evaluate the model that developed or to offer reasons for its ultimate collapse. On paper Inter/Met looked as though it truly was making a response to needs that were crying out in society during its time. Inter/Met was the creation of a new, more humane institution for the preparation of people for ministry. Its primary goal was "to build, test and establish an on-going model for accredited theological education of men and women which is congregationally based, interfaith, and interracial."¹²

Inter/Met's most successful point was its discovery of a way to carry out in-the-problem, on-the-job, congregationally centered

¹¹ Ibid., p. 111.

¹² "Structure and Objectives of Inter/Met" (MSS in the Alban Institute Library, Washington, September 1972), p. 2.

theological education. The mutual growth and collegial quality resulting from this style of education were valued by observers and participants alike. Inter/Met was making the statement that learning theology by doing theology is a necessity. Being where the people are is not learning outside the classroom -- it is the classroom. John Fletcher remarked as the seminary was closing its doors that Inter/Met's genius lay in correcting the exaggerated distance traditional theological educators saw as required for theological reflection, providing a way for theological development to take place in closer relationship to the culture, as reflected in congregational life.

Like the seminaries that emerged after the Council of Trent, Inter/Met was dealing with the questions and issues of its age. Inter/Met was a bold experiment in theological education, and, although it's no longer functioning, much can be learned from it. As the Catholic Church continues to internalize the ecclesiology promulgated by the Second Vatican Council and continues to seek even more effective ways of preparing ministers to serve the Church, it can continue to build on the model of Inter/Met that valued the concept of apprenticeship so highly. An ecclesiology that recognized that the people are the Church has much to learn from a model that integrated the wisdom and experience of the people so thoroughly into its educational design. The following chapter will begin to apply the Inter/Met design to a specific parish that could be developed as a learning center for the various ministries within the Church.

CHAPTER IV

THE CHURCH OF ST. MICHAEL THE ARCHANGEL, A TRAINING
CENTER FOR MINISTRY

Through the mystery of the Incarnation it became possible for man to learn from man how man could become like God. The Word of God made flesh in the person of Jesus revealed to all humankind that a human person could mediate God's presence. Jesus had a mission: to proclaim the Kingdom of God. He spent his entire life just being present to the disenchanted and alienated members of the human family and invited them to share in the Kingdom. Just before he returned to his Father he gave to his disciples the charge to go out and teach all nations and in so doing assume the responsibility for building the Kingdom of God on earth. As the disciples of Jesus carried out the mission that he gave them, they came to understand that they were making Jesus present to those who needed to feel his presence. They were ministering. They received their training by serving an apprenticeship to the Lord himself. After the resurrection they lived in the community described in the Acts of the Apostles and they learned from each other -- once again people learning from people how God's presence could be mediated.

This chapter will deal with a particular community of faith, the Church of St. Michael the Archangel in Baltimore, Maryland. Much like the community in Acts, St. Michael's is struggling to live out its mission to proclaim the Kingdom of God on earth. The reason that St. Michael's is being considered here is that it has the potential of becoming a center for ministerial training for both the ordained and

non-ordained ministries. This paper has looked at the question of ministerial training from the Council of Trent up to the present day. St. Michael's is a community that is faithful to the ideals of ministry located in our historical roots; it lives out the concept that the people are the Church; and it has the capability of using the wisdom and experience of the local congregation to train those who are called to one of the ministries of the Church.

One of the most valuable lessons taught by the Inter/Met experience was that volumes of information and experience could be learned from the local congregation if the means to channel it are available.

Inter/Met took the laity seriously and expected a great deal of them; in response to the challenge, lay people's sense of involvement, competence, and personal growth bloomed. Inter/Met proved that lay people could take on a demanding and complex task and devote enormous amounts of time, effort and personal concern to carrying it out.¹

Inter/Met also learned, however, that unless there was a well organized and effectively managed local congregation, the wisdom and experience of that congregation would not be available to the minister in training.

The chapter that follows will present St. Michael's parish as a carefully organized community of faith, a community that effectively plans for its future. Because St. Michael's is so faithful to planning its resources, wisdom and experience are ready to be tapped by those who are ready to answer the call to ministry. The chapter will also suggest possible ways that the parish could be used for the training of various ministries: internship for the ordained priesthood; apprenticeships for those preparing for ordination; and training for the non-ordained ministries.

¹ Celia A. Hahn (ed.) Inter/Met: Bold Experiment in Theological Education (Washington: Alban Institute, 1977), p. 294

THE NATURE OF ST. MICHAEL'S

Every parish or local congregation has an abundance of talent within it. The experience of the people has already been shown to be of tremendous benefit to a person preparing for ministry. But the benefit of that talent and experience may not be readily available in every parish or local congregation. The resources of the parish can only be tapped where there exists an organization that plans for its future. A parish structure that is aware of the importance of planning can easily make available its resources to the student because those resources are all part of a well functioning system. Such a parish is the Church of St. Michael the Archangel.

For the past seven years St. Michael's has been planning through controlled use of statistics and research. The basic element in its planning model is the "Parish Profile," a statistical picture of the parish taken each October. This Profile is taken from the parish census. In order for it to be effective, it must be accurate and this accuracy is maintained by the computerization of the parish census.

The pastoral plan upon which the parish exists is reflective of family life. The parish is viewed as a family which is made up of many members, each with different needs. Like any family, one member cannot be supported to the exclusion of all others. For example, there may be times when grandparents would require a portion of the family's resources; at other times school tuitions might make demands on family resources; at still other times expensive medical care may be needed by one member of the family. Even with unforeseen demands on family resources, there

are still basic family needs that have to be met. The same is true of the parish.

The philosophy of the pastoral plan is that the resources of the parish be allocated so that the needs of every member are met. This does not mean that all receive equally at the same time. It means that all work together for the total good; it means that a wide variety of opportunities are available to all; and it means that all share unselfishly in the mission that Jesus left for the Church: to share his presence with the disenchanted and alienated and invite them to share in the Kingdom.

The parish has written its own mission statement which expresses its pastoral philosophy:

The Church of St. Michael exists to proclaim joyfully the presence of Jesus to the total community

- by an awareness of each one's personal worth and uniqueness regardless of race or beliefs;
- by programs that support the spiritual, psychological, and physical needs of each individual;
- by proclaiming the message with such joy that all members are motivated to share Jesus with each other and to express genuine care for the total community;
- by emphasis on the importance of Christian family life as the base upon which a good community is built. This will demand programs and activities that support family life;
- by a living worship that builds community around the table of the Eucharist and fosters Christian unity by developing love for the Word of God.

Once the mission of the parish was stated, planning could proceed to fulfill the mission.

The parish mission statement encourages all to share in the ministry of Jesus and it demands that programs be established to serve the needs of every member of the parish. The first parish profile that was compiled in 1973-74 indicated that a significant number of the

parishioners (slightly over 10%) were senior citizens. At that time, however, there was not one program directed toward the needs of this age group. The community in which St. Michael's is located is an extremely stable community. Most of the parishioners own their own homes and have lived in the community for years. The senior citizens of the late 1970's were the people who built the parish community into the financially secure and socially active parish that it presently is and yet, at this time in their lives when they were of necessity becoming more dependent, no program was in operation to care for their needs.

This example is mentioned because it indicates the value of the parish profile to begin the process of planning to meet the needs of the people. If knowledge is available of the people in the parish, then it is a simple procedure to determine whether or not programs are available that are directed toward serving the needs of a particular group. At the present time the age group within the parish that is in need of special attention is the group of high school age youth. Response to the existing programs for youth has been minimal and so it is important that a reassessment of the needs of the youth take place.

Each program -- from "God's Little People" for pre-schoolers to "Lunch Plus" for senior citizens -- is coordinated and staffed by highly competent, deeply caring individuals who do all within their power to make real the mission statement of the parish. Each program also affords a unique opportunity to share in the lives of people of every age and to learn from them their needs and how they think those needs can best be served. The individuals who staff St. Michael's and co-ordinate its programs have many years of experience not only with their own

particular programs, but also in a systems approach to parish organization. People are learning from people how God's presence can be mediated.

Because the parish is so carefully organized and competently staffed, it could provide an extremely valuable setting for a person who is preparing to minister. As was mentioned in Chapter II, the ecclesiological understanding of the Church promulgated by Vatican II, which is the basis for a contemporary theology of ministry, is that the people are the Church. The Parish of St. Michael the Archangel is a living example of that ecclesiology.

THE PARISH AND THE APPRENTICE

For the past several years St. Michael's Parish has served as a field placement for seminarians from St. Mary's Seminary. Each year one or two seminarians have worked in the parish and have been supervised by one of the priests on the staff. The value of the experience for the seminarians, however, has been much less than could be expected from a parish such as this because there has never been any structured interaction whereby the seminarian could learn from the laity. It is precisely at this point where Inter/Met's concept of a Lay Training Committee could be extremely valuable.

Using the parish for the apprenticeship of seminarians will demand that a LTC be formed for each seminarian who comes to the parish for his field placement. In this way the seminarian could benefit not only from the supervision of one of the priests, but could also benefit from the lived experience of the parishioners. The LTC should be made up of parishioners representing the various constituencies determined by the

parish profile. The relationship of the LTC and the seminarian would be clearly defined at the beginning of each academic year. The roles of the committee would be the following:

1) Support -- Each Training Site Team (laity and clergy supervisor) should see itself as a community, who are to give support to one another. "Support" means "being with" the seminarian as he copes with conflict areas, disappointments and the inevitable discomfort and pain which accompany growth and change. The seminarian needs to feel that the committee is deeply concerned with him as a person and as a future minister and that the committee trusts and accepts him. This cannot happen effectively, however, unless team members are open with the seminarian and each other. All team members should experience growth and may need support. If the "support" function is to be realized, time must be given for team-building particularly at the beginning of the team's life together.

2) Feedback -- The Training Site Team as a whole and individually should see its role as that of giving and receiving information on how the seminarian is performing and affecting others:

a) Feeding back to the seminarian information which helps him gain a realistic picture of how he is perceived by the congregation;

b) Receiving information from the seminarian and one another about how they and the congregation are perceived. To be helpful, feedback must be a two-way street. Each person or group must be free to both give it and receive it.

3) Evaluation -- The Training Site Team is expected regularly to evaluate its relationships and task accomplishments and the progress of the candidate.²

The interaction of seminarian and Lay Training Committee members should expose the seminarian to many aspects of parish life that are currently not included in the seminarian's activities in the parish. At the present time seminarian's activities have been limited primarily to hospital visitation and as special ministers of the Eucharist at Sunday liturgy. There are very few parishioners who are even aware that there

² "A Manual for Training Site Teams," (MSS in the Alban Institute library, Washington, Fall 1975), p. 11.

are seminarians working in the parish.

The Lay Training Committee would provide the structure that could more personally introduce seminarians to the parish programs that could benefit by the interest and talent that the seminarians would bring. The interaction of the committee would also provide the opportunity for seminarians to negotiate with the laity and to understand the Second Vatican Council's directive of sharing the responsibility of making decisions with the laity. The committee would also help the laity to understand its importance in contributing to the preparation of a future priest.

Since the work of the Lay Training Committee is of such great importance, its members would have to be carefully selected and trained for their work. As mentioned above, members of the committee would be representative of the age constituencies of the parish, but would also be representative of the many programs that are offered in the parish (cf. Appendix A). After the four to six committee members have been selected by the parish coordinator of field placements, they would be oriented to the nature of their responsibilities. The orientation session would include a familiarization with supervision techniques and a description of what it means to support, offer feedback, and evaluate the relationships within the committee and the work of the seminarian. The parish coordinator would be present at each meeting of the committee serving in the capacity of clergy supervisor, but a lay person would serve as chairperson and convener of the committee. It would be expected that the committee would meet once a month.

If the initial work of the committee proves successful, the

director of the pastoral program at St. Mary's Seminary will be requested to look into the possibility of incorporating a congregational component into the seminarian's program of academic studies. In this way, Inter/Met's principle of contextual education could gradually be integrated into the seminarian's work and study. The negotiation of a congregational component would also be of value to the lay members of the committee because it would serve as an opportunity for their own on-going education.

The value of a parish for the apprenticeship of a seminarian has long been established and has been reiterated by the experience of Inter/Met, it is the contention of this writer, however, that the current practice of field placements for seminarians has only scratched the surface of the potential of the congregation. The establishment of a Lay Training Committee to support and challenge a future minister to accept the responsibilities of his ministry encourages the ecclesiological stance of the post Vatican II Church. That Council encouraged the people, who are the Church, to share in the responsibility for the building of the Kingdom. The input of laity on Lay Training Committees would be a significant step in that direction.

TRAINING OF NON-ORDAINED MINISTERS

Giving flesh to the statement that the "people are the Church" the Second Vatican Council opened the door for the people to share more completely in the liturgical ministry of the Church. The Tridentine ecclesiology dictated that the priest was THE liturgist. The priest presided at the celebration of the Eucharist; he proclaimed the Word of God;

he distributed the Eucharist to the faithful; he brought the Eucharist to the sick. The "Constitution on the Sacred Liturgy" of Vatican II made it possible to share in the liturgical ministry of the priest.

Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical ministry. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply penetrated with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.³

The response of the laity to the call of sharing the various liturgical ministry functions has been overwhelming. Lay people proclaim the Word of God during the liturgy as lectors; they lead the community in song as cantors; they aid in the distribution of the Eucharist at mass and take communion to the sick as special ministers of the Eucharist; they help to create an atmosphere of hospitality in the community prior to liturgies and coordinate the flow of the people during the liturgy as ushers. The question of how well they have been trained, however, to perform their functions is open to criticism.

Many lay persons are appointed to a non-ordained ministry with little or no training to perform their functions. The ministry of lector, for example, requires that a person be able to not only stand in public and read, but that (s)he PROCLAIM the Word of God. The Word of God can console us when we are frightened, guide us in our confusion, nourish our efforts, and challenge our comfort. It can and should shape our lives, but all of its impact can be lost if it is simply read in a

³ Walter M. Abbott (ed.) The Documents of Vatican II (New York: America, 1966), p. 148.

monotonous manner.

Guidelines for the non-ordained ministries at St. Michael's have been carefully written (cf. Appendices B, C, D) in which ministerial expectations are clearly stated. The training sessions for these ministries orient the people for their ministry and emphasize the need on the part of the minister to mediate the presence of Jesus in the most personal manner possible. Video taping is an important part of the training session. Through its use, a lector, for example, can not only hear, but also see how well (s)he is proclaiming the Word of God.

The training sessions have enabled the minister to achieve a sense of confidence in his/her performance of the particular ministerial function. The presence of others at the sessions who are sharing the same experience allows an atmosphere of trust to be created so that feedback can be given that is constructive to individual ministerial performance. There are two other meetings for each of the specific ministries to reinforce the training session and to serve as on-going education.

The liturgical celebrations at St. Michael's have been regarded throughout the archdiocese of Baltimore as model liturgies. The liturgy is a model and that is due to the training and competence of its ministers. The training sessions for the non-ordained liturgical ministries are now offered not only for parishioners of St. Michael's but also for those of other parishes.

The Church of St. Michael the Archangel in Baltimore, Maryland is deeply aware of its mission to proclaim joyfully the presence of Jesus to the total community. The genius of Fr. Jean - Jacques Olier was to help priests to share in the holiness of THE priest Jesus Christ. Olier

was speaking from an ecclesiology that was hierarchical and restricted the priesthood to men who were expected to be all things to all men. The theology of ministry spoken by the Second Vatican Council shares the priesthood of Jesus with all the faithful.

The genius of the Church of St. Michael the Archangel is that it helps the priesthood of the faithful to share in the holiness of THE priest Jesus Christ. Because of its resolution to be a parish of the post Vatican II Church and because it has been able to build on the experiences of Inter/Met, St. Michael's has taken upon itself as a community that plans for its future, the task of preparing men and women to function as ministers in the Church.

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APPENDIX

APPENDIX A

ST. MICHAEL'S ORGANIZATIONS

THE BLESSED VIRGIN MARY SODALITY - The Sodality of the Blessed Virgin, an organization of Catholic women, has existed in our parish for many years. It's purpose is to enrich the spiritual lives of its members by prayer, attendance at Mass, reception of communion. Meetings are held on the first Wednesday of each month at 8:00 P.M. in the Chapel Meeting Room. The Sodality Mass is said in the Church at 9:00 A.M. on the first Sunday of the month. The Rosary is recited at 2:00 P.M. for a deceased member at the funeral home.

LADIES OF CHARITY - Here are a few projects that are done by the Ladies of Charity. Each one takes only a few hours a month. We invite you to help us with any one you may be interested in: visits to institutions, transporting parishioners for medical care; making compresses, making Easter baskets for children at the St. Francis School; visiting the elderly and shut-ins; collecting and distributing Christmas Gifts to the nursing homes; Thanksgiving Clothing Drive and many others. The Ladies of Charity meet the 2nd Wednesday of the month at 8:00 P.M. in the Chapel Meeting Room.

HOLY NAME SOCIETY - The Holy Name Communion Sunday is the Second Sunday of the month at 7:30 A.M. Meetings are held the 3rd Wednesday of the month at 8:00 P.M. in the Chapel Meeting Room.

SOCIALITES - The Thursday Socialites are not only members of St. Michael's Parish but come from other areas of the city and other parishes. This group enjoys playing bingo, games, cards, fellowship and companionship and benefits many who are able to be with them. Bus trips are scheduled at intervals throughout the season and are always enjoyed by the members. The Thursday Socialites meet on the second and fourth Thursday of each month at 11:30 A.M. in the Gold Room. Both men and women are welcome.

LUNCH PLUS PROGRAM - SENIOR SITE - This is a federally funded program open to men and women over 60 of all faiths in the area. A nutritionally balanced meal is served promptly every Monday and Friday morning at 11:30 A.M. A physical fitness program precedes the luncheon. The "Plus" part varies from speakers on various subjects, to musical arrangements, talent shows, auctions, and many other fun-filled activities put on by the participants.

YOUTH GROUP - This is a parish organization for teens in grades 9 thru 12. The youth group is striving to bring together the teens of our parish in order to form a Christian Community which will be a

strong part of the total Parish Community. The youth group sponsors spiritual as well as social activities to help teens discover not only themselves but their role in the parish.

YOUNG ADULTS - This program serves the needs of the young adult men and women of St. Michael's. Our coordinator, Fr. Lou Martin, is assisted in this ministry to those 18 and over by his facilitator and four other peer ministers. There is also an Editor of the Young Adult Newsletter, B.A.S.I.C. (Brothers and Sisters in Christ).

ATHLETIC ASSOCIATION - The Sports Program at St. Michael's is directed towards both the more skilled and the less skilled children of our parish. The program has both outside competitive teams (CYO league) and intramural league which can concentrate on each person's skill development. We have Boy's and Girl's Basketball, Girl's Soccer, and Men's Slo-Pitch Softball and Boy's Baseball.

SCOUT PROGRAM - The Scout Program is an active group open to all of our youth, boys and girls, of all ages.

SOCIETY OF ST. VINCENT DE PAUL - The Sunday pulpit announcement, under the date of January 20, 1918 reads as follows: "The St. Vincent De Paul Society invites the assistance of all in their work." This is the earliest reference that has been found in the parish records regarding the society. Founded in Paris, France, in 1833 by Frederick Ozanam. The Society is designed to cultivate special graces among its members in the matter of assistance rendered, least the feelings of any needy person be hurt. This being in accordance with the highest principal of charity.

The members are not often known and their work is not widely familiar to members of the parish, but the society's work is constant and extensive. Christ himself observed that the poor are always with us. Even in these prosperous times the poverty and misery of many unfortunate souls bear out His prophetic utterance. Consequently, the Society of St. Vincent De Paul always finds a demand for the unselfish service of its members.

CONVALESARIUM VOLUNTEERS - We have a core group of volunteer women who participate in our parish ministry to the Belair Convalesarium every Tuesday morning. You, as a volunteer could find that giving of your time, energy and talent could be a very fulfilling experience. The elderly hold a vast amount of love, knowledge and wisdom which you can share.

NON-PAROCHIAL ORGANIZATIONS - Alcoholics Anonymous, Overlea Community Association, Linover Improvement Association, and Harbel, Inc.

APPENDIX B

LECTORS: ST. MICHAEL'S CHURCH

The primary ministry of the lectors at St. Michael's is to proclaim the Word of God. To proclaim is not simply to read - it is to bring the scriptures to life in such a way that their message is able to penetrate to the hearts of those who are listening. As is mentioned in the guidelines for Eucharistic Ministers, reverence is the most important qualification for lectors. The lector is exhibiting reverence when (s)he is fully aware of the dynamic power of the Word of God contained in the Scripture that (s)he is called upon to proclaim. Each action, whether it be carrying the book in procession or using the cadence of one's voice, should communicate to the congregation that the Word of God is something special, something that makes us aware of God's presence to His people.

Each lector should read over the Scripture readings several times before the liturgy so that all words are pronounced correctly and confidently and that the message of the reading can be proclaimed through deliberate cadence, phrasing, and pausing during the reading. In this way the lector will facilitate the Word of God reaching to the hearts of those in the congregation rather than impede it.

The procedure for lectors at St. Michael's should be as follows. Keep in mind that the procedure is not intended to insure uniformity, but to encourage the lector to exercise his/her ministry with reverence and common sense. The lector will lead the procession down the aisle after the congregation begins singing the opening song. The book should be extended reverently in front of the lector. After bowing to the altar, the lector should place the book on the pulpit and then go to his/her place. When the celebrant has finished the opening prayer, the lector should go to the pulpit, open the book, and proclaim the first scripture reading. After the reading the lector should pause with head bowed - (s)he should not turn toward the cantor because this will direct the congregation's attention to the cantor prematurely. When the second reading is finished the lector should return to his/her place during the singing of the Alleluia.

The lector should return to the pulpit immediately after the creed -- (s)he should use discretion in this, however, so that (s)he is not moving at the time that the celebrant may choose to introduce the Prayer of the Faithful. All of the lector's movement should be done so as not to attract attention when (s)he is not the focal point of the liturgical action. After reading the Prayer of the Faithful, the lector should return to his/her place and be attentive to how many gifts are being brought up during the procession of gifts - the lector's assistance may be needed.

At the end of the liturgy as the congregation begins singing the closing song, the lector should go to the pulpit to get the book. (S)He

should then wait at the back of the pulpit to be ready to join the celebrant at the center of the altar, bow, and then lead the procession down the aisle in the same manner as the procession into church.

It is never to be assumed that St. Michael's lectors need not develop their skills in proclaiming the Word of God. Therefore, all lectors are expected to participate in lector workshops that will be held annually to work on such speaking skills as cadence, expression, use of pauses, etc. St. Michael's is proud of its lectors. If the principles mentioned in these guidelines are adhered to, our lectors should be able to proclaim the Word of God reverently and effectively.

APPENDIX C

EUCCHARISTIC MINISTERS: ST. MICHAEL'S CHURCH

The Eucharistic Ministers of St. Michael's are members of the community who have been asked to serve the community by taking the Eucharist to the sick and by facilitating the distribution of the eucharist during the liturgy. The primary qualification of a eucharistic minister is that (s)he be a person who understands the meaning of reverence in a sacramental encounter. As the minister of the eucharist one must fully appreciate that the experience of Jesus is being communicated through the minister to the person who shares in the encounter. To be reverent is to be aware that the presence and experience of Jesus is being communicated through the action and that the minister must be attentive to the person to whom (s)he is ministering.

In other words, the eucharistic minister should not draw attention to him/herself except in those moments when the minister is the focal point of the sacramental action. The minister becomes the focal point when (s)he stands before a communicant, looks them in the eye and says, "_____, this is the Body of Christ." Reverence demands that each encounter between the minister and communicant occur as though it were the only encounter taking place. Eucharistic ministers should never allow their ministry to become routine, or void of expression. At the same time the minister should be aware that the distribution of communion should be as expeditious as possible. The key here being, deliberate yet expeditious.

Second to reverence as a qualification for St. Michael's Eucharistic Ministers is common sense. Common sense is a very closely allied to reverence because if one is attentive and aware of what is happening in an action, the minister should be able to discern what needs to be done. For example, if a minister has more communicants at his/her communion station (s)he should assist at a station where there is still a line. Also as an example, if a minister should notice that there are consecrated hosts on the altar after the distribution of communion, the minister should remove the hosts from the altar as inconspicuously as possible and put them in the tabernacle.

The procedure for eucharistic ministers is outlined as follows. It is important to emphasize that actions need not be done uniformly, but reverently and with common sense. The minister should respond to the natural rhythm of the celebration.

Minister(s) enter the sanctuary during the greeting of peace. The minister assigned to the communion station in front of the tabernacle immediately goes to the tabernacle and brings the reserved hosts to the altar. Minister(s) stand behind the celebrant at the altar and extend their hands in the normal manner to receive the eucharist from the celebrant. After they consume the host with the celebrant, the ministers

drink from the chalice and then pick up a ciborium or basket from the altar and proceed to their communion stations. If there are lectors, cantors, musicians, altar servers in the sanctuary, the ministers will distribute the eucharist to these as common sense would dictate. After communion has been distributed one of the ministers should return all the extra hosts to the tabernacle. The gathering together of hosts into one or two ciboria should be done as expeditiously as possible. The ministers should then return to their place in the congregation together. At no time should it be necessary for the eucharistic ministers to enter or leave the sanctuary through the sacristy.

If while distributing communion a host should drop to the floor, the minister should reassure the communicant through a smile or word not to be upset then (s)he should pick up the host and consume it. At liturgies where the eucharist is shared under both kinds, there should be two ministers holding the chalice for every minister distributing the eucharistic bread. After the distribution of communion under both kinds, the ministers of the cup should go to the credence table to consume what is left and to purify the chalices.

If the above procedure is followed, the distribution of communion at St. Michael's can be done expeditiously, yet reverently. Reverence is always the key.

APPENDIX D

ST. MICHAEL'S USHERS: MINISTERS OF HOSPITALITY

We have very good ushers at St. Michael's. They are all responsible men and women who perform their duties in a very professional manner. It would be helpful, however, if we had even more ushers. The following expectations of our ministers of hospitality is the result of my observation of what our present ushers already are and do and it should help prospective ushers to recognize what is expected.

I. GREET THE PEOPLE AS THEY ENTER CHURCH.

The usher is usually the first person that people see as they enter the Church so each usher must be friendly and reach out to everyone making them feel at home.

Say "Good Morning" to parishioners and try to get to know their names. This is important if we are to feel that we really are a parish family.

II. HELP PEOPLE TO FIND SEATING THAT WILL ENABLE THEM TO PARTICIPATE ACTIVELY IN THE LITURGY.

Encourage the people to sit up front. There are only one or two liturgies each week when the church has standing room only. At most masses there is no need to use the last 10 - 15 rows of pews. If people sit in these pews, do your best to persuade them to sit up closer.

If the earlier folks sit up front, those who come in late will be able to find seating without interrupting what is going on.

III. ATTEND TO THE LOGISTICS OF EACH LITURGY.

Usher captain should always check the bulletin board in the sacristy to see if there is anything out of the ordinary happening. The captain will then communicate any announcements to the rest of the crew.

It is important to select the family for the procession of gifts and to describe to the family what they are to do. Try to get a different family each week.

When taking up the offertory collection, the usher will take a count of those in his section. If we can recruit more ushers, it would be preferable to have eight people take up the collection. With only four, the length of time that is required for the collection is excessive.

Each usher should facilitate the flow of traffic to communion stations.

After the eucharistic minister closes the tabernacle after communion, the ushers should take up the second collection.

The ushers should make sure that the bulletins are available before the people leave the Church. Put out even more than you think are necessary so that we do not run short.

One of the ushers should make sure that the collection has been taken to the rectory following the liturgy.

The logistics of each liturgy must be attended to if the celebration of the Eucharist is going to flow along smoothly, but it is also extremely important that all the worshippers feel welcome and are in a friendly environment. That is the reason that the attitude of the usher be that of a minister of hospitality - that is the reason that the expectations of hospitality are listed first on this sheet of expectations. I would like to make the feeling of hospitality our number one priority this year.